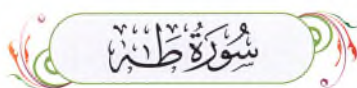


رَكَزًا	لَهُمْ	أَوْ تَسْمَعُ
a whisper	of them	or you hear



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا نَذْكِرَةً لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

Sūrah Tā-Hā 20

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Tā-Hā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. We have not sent down the Qur'ān to you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allāh). 4. A Revelation from Him (Allāh) Who has created the earth and high heavens. 5. The Most Gracious (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty). 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

الْأَرْحَمُ		الرَّحِيمُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لِتَشْقَى ﴿٢﴾	الْقُرْآنَ	عَلَيْكَ	مَا أَنزَلْنَا	طه ﴿١﴾	
to cause you distress	the Quran	unto you	We have not sent down	Ta-Ha	
مِّمَّنْ	تَنزِيلًا	لِّمَن يَخْشَى ﴿٣﴾	إِلَّا نَذْكِرَةً		
from (Him) Who	a Revelation	to (those) who fear (Allah)	but (as) a Reminder		

خَلَقَ الْأَرْضَ	وَالسَّمَوَاتِ	الْعَلِيِّ	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
has created the earth	and the heavens	high	the Most Gracious rose over the Throne
لَهُ،	مَا	فِي السَّمَوَاتِ	وَمَا
to Him (belongs)	(all) that	(is) in the heavens	and (all) that
وَمَا	بَيْنَهُمَا	وَمَا	تَحْتَ
and (all) that	(is) between them	and (all) that	(is) under
بِالْقَوْلِ	فَإِنَّهُ،	يَعْلَمُ السِّرَّ	وَأَخْفَى
the statement (invocation)	then verily He	knows the secret	and (what is) more hidden

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا
فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾
فَلَمَّا أَتَاهَا نُودِيَ يَمْوَسَّى ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

8. Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mūsā (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Mūsā (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.

اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	لَهُ	الْأَسْمَاءُ	الْحُسْنَى
Allah	(there is) no god	but He	to Him (belong)	the Names	Best
وَهَلْ أَتَاكَ	حَدِيثُ	مُوسَى ﴿٩﴾	إِذْ	رَأَى نَارًا	فَقَالَ
and has come to you?	(the) story	(of) Moses	when	he saw a fire	then he said
لِأَهْلِهِ امْكُثُوا	إِنِّي آنَسْتُ	نَارًا	لَّعَلِّي	آتِيكُمْ	مِنْهَا
to his family wait	verily I have seen	a fire	perhaps I	(can) bring you	therefrom
بِقَبَسٍ	أَوْ أَجِدُ	عَلَى النَّارِ	هُدًى ﴿١٠﴾	فَلَمَّا	أَنَّهُ
some burning brand	or I find	at the fire	guidance	and when	he came to it

فَأَخْلَعْ نَعْلَيْكَ	رَبُّكَ	أَنَا	إِنِّي	نُودِيَ يَمُوسَى ﴿١١﴾
so take off your shoes	your Lord	I am	verily [I]	he was called (by name) O Moses
طُوًى ﴿١٢﴾	الْمُقَدَّسِ	بِالْوَادِ	إِنَّكَ	
Tuwa	the sacred	(are) in the valley	verily you	

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾ وَمَا تِلْكَ يَمِينُكَ يَمُوسَى ﴿١٧﴾

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allāh! *Lā ilāha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salāt* (the prayers) for My remembrance. 15. "Verily, the Hour is coming – and I am almost hiding it – that every person may be rewarded for that which he strives. 16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell), but follows his own lusts, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mūsā (Moses)?"

وَأَنَا	اخْتَرْتُكَ	فَاسْتَمِعْ	لِمَا يُوحَى ﴿١٣﴾	إِنِّي
and I	have chosen you	so listen	to that which is revealed (to you)	verily [I]
أَنَا اللَّهُ	لَا إِلَهَ	إِلَّا أَنَا	فَاعْبُدْنِي	وَأَقِمِ الصَّلَاةَ
I am Allah	(there is) no god	but I	so worship Me	and perform the prayer
لِذِكْرِي ﴿١٤﴾	إِنَّ السَّاعَةَ	آتِيَةٌ	أَكَادُ	أُخْفِيهَا
for My remembrance	verily the Hour	(is) coming	almost	I hide it
لِتُجْزَىٰ	كُلُّ نَفْسٍ	بِمَا تَسْعَى ﴿١٥﴾	فَلَا يَصُدُّكَ	
that may be rewarded	every	for that which it strives	so let not divert you	
عَنْهَا	مَنْ لَا يُؤْمِنُ	بِهَا	وَاتَّبَعَ هَوَاهُ	فَتَرْدَى ﴿١٦﴾
from it	(one) who believes not	in it	and follows his own lusts	lest you perish
وَمَا	تِلْكَ	يَمِينُكَ	يَمُوسَى ﴿١٧﴾	
and what	(is) that	in your right hand	O Moses	

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ﴿١٨﴾ قَالَ
 أَلْقِهَا يَمُوسَى ﴿١٩﴾ فَالْقَنَهِهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا
 سِيرَتَهَا الْأُولَى ﴿٢١﴾ وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ؕ آيَةً أُخْرَى ﴿٢٢﴾

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." 19. (Allāh) said: "Cast it down, O Mūsā (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allāh said: "Grasp it and fear not; We shall return it to its former state, 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

قَالَ	هِيَ	عَصَايَ	أَتَوَكَّؤُا عَلَيْهَا	وَاهْتَشُّ	بِهَا
he said	this	(is) my stick	I lean on it	and beat down branches	with it
عَلَى غَنَمِي	وَلِيَ	فِيهَا	مَآرِبُ	أُخْرَى ﴿١٨﴾	قَالَ
for my sheep	and for me	in it	(are) uses	other	He (Allah) said
أَلْقِهَا	يَمُوسَى ﴿١٩﴾	فَالْقَنَهِهَا	فَإِذَا	هِيَ	حَيَّةٌ
cast it down	O Moses	so he cast it down	and behold	it	(was) a snake
تَسْعَى ﴿٢٠﴾	قَالَ	خُذْهَا	وَلَا تَخَفْ	سَنُعِيدُهَا	
moving quickly	He (Allah) said	grasp it	and fear not	We shall return it	
سِيرَتَهَا	الْأُولَى ﴿٢١﴾	وَاضْمُمْ يَدَكَ	إِلَى جَنَاحِكَ	تَخْرُجَ بَيْضَاءَ	
(to) its state	former	and press your hand	to your side	it will come forth white	
	مِنْ غَيْرِ	سُوءٍ	ءَايَةً	أُخْرَى ﴿٢٢﴾	
	without	disease	(as) a sign	another	

لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَى ﴿٢٣﴾ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾
 وَبَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
 هَٰرُونَ أَخِي ﴿٣٠﴾ اٰسَدُدْ بِهٖٓ اٰزْرِي ﴿٣١﴾ وَاٰشِرْ كُهُ فِيْ اَمْرِي ﴿٣٢﴾ كَىْ نُسِيْحَكَ كَثِيْرًا ﴿٣٣﴾

23. "That We may show you (some) of Our Greater Signs. 24. "Go to Fir'aun

(Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)." 25. [Mūsā (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). 26. "And ease my task for me; 27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsā (Moses) put in his mouth when he was an infant]. 28. "That they understand my speech. 29. "And appoint for me a helper from my family, 30. "Hārūn (Aaron), my brother. 31. "Increase my strength with him, 32. "And let him share my task (of conveying Allāh's Message and Prophethood), 33. "That we may glorify You much,

لِزَيْدِكَ		مِنْ ءَايَاتِنَا		الْكُبْرَى		أَذْهَبَ إِلَى فِرْعَوْنَ	
that We may show you		(some) of Our Signs		Greatest		go to Pharaoh	
إِنَّهُ، طَغَى		قَالَ رَبِّ		أَشْرَحْ لِي		صَدْرِي	
verily he has transgressed		he (Moses) said O my Lord		expand for me		my chest	
وَيَسِّرْ		لِي		وَأَحْلِلْ عُقْدَةً		مِنْ لِسَانِي	
and ease		for me		and loose (the) knot		from my tongue	
يَفْقَهُوا قَوْلِي		وَأَجْعَلْ		لِي		وَزِيرًا	
(that) they may understand my speech		and appoint (make)		for me		a helper	
مِنْ أَهْلِي		هَارُونَ		أَخِي		أَزْرِي	
from my family		Aaron		my brother		my strength	
وَأَشْرِكُهُ		فِي أَمْرِي		كَيْ نُسَبِّحَكَ		كَثِيرًا	
and share him		in my task		that we may glorify You		much	

وَنَذْكُرَكَ كَثِيرًا ﴿٢٥﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٢٦﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ﴿٢٧﴾ وَلَقَدْ مَنَّا عَلَىكَ مَرَّةً أُخْرَى ﴿٢٨﴾ إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى ﴿٢٩﴾ أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَآقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ. ﴿٣٠﴾ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٣١﴾

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allāh) said: "You are granted your request, O Mūsā (Moses)! 37. "And indeed

We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "(Saying:) 'Put him (the child) into the *Tabūt* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

وَنَذْكُرَكَ	كَثِيرًا ﴿٣٨﴾	إِنَّكَ كُنْتَ	بِنَا بَصِيرًا ﴿٣٩﴾	قَالَ
and we remember You	much	verily You are	Well-Seer of us	He (Allah) said
قَدْ أُوتِيتَ سُؤْلَكَ	يَمُوسَى ﴿٣٩﴾	وَلَقَدْ		
indeed you are granted your request	O Moses	and indeed		
مَنَّا عَلَيْكَ	مَرَّةً أُخْرَى ﴿٣٩﴾	إِذْ أَوْحَيْنَا	إِلَى أُمِّكَ	
We conferred a favour on you	another time	when We inspired	[to] your mother	
مَا يُوحَىٰ ﴿٣٩﴾	أَنِ افْذِفِهِ	فِي التَّابُوتِ	فَافْذِفِهِ	فِي الْيَمِّ
that which is inspired	that put him	into a box	and float it	into the river
فَلْيُلْقِهِ	الْيَمِّ	بِالسَّاحِلِ	يَأْخُذْهُ	عَدُوٌّ لِّي
then shall cast it up	the river	on the bank	shall take him	to Mine an enemy
وَعَدُوٌّ	لَهُ	وَالْقَيْتُ	عَلَيْكَ	مَحَبَّةً
and enemy	to him	and I endued	[on] you	(with) love
		وَلْنُصْنَعَ	عَلَى عَيْنِي ﴿٣٩﴾	
		and that you may be brought up	under My Eye	

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَلَّتْ نَفْسًا وَجَنَّتْ خُبْرًا ۖ فَلَقِيتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَىٰ ﴿٣٩﴾ وَأَصْطَنَعَتْكَ لِنَفْسِیْ ﴿٣٩﴾ أَذْهَبَ أَنتَ وَأَخُوكَ بِثَايَتِي وَلَا نَبِيًّا فِي ذِكْرِي ﴿٣٩﴾

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So, We restored you to your mother, that she might cool her eyes and she

should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mūsā (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My *Ayāt* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My remembrance.

إِذْ تَمْشِي	أُخْتُكَ	فَنَقُولُ	هَلْ أَدُلُّكُمْ	عَلَى مَنْ	يَكْفُلُهُ
when went	your sister	and said	(shall) I show you?	[on] (one) who	will nurse him
فَرَجَعْنَاكَ	إِلَى أُمِّكَ	كَيْ نَقْرَعَ عَيْنَهَا	وَلَا تَحْزَنْ		
so We restored you	to your mother	that might be cooled her eye	and grieve not		
وَقَتَلْتَ نَفْسًا	فَنَجَّيْنَاكَ	مِنْ الْغَمِّ	وَفَتَّكَ		
and you did kill a man	but We saved you	from distress	and We tried you		
فَنُونًا	فَلَبِثْتَ سِنِينَ	فِي أَهْلِ	مَدْيَنَ	ثُمَّ جِئْتَ	
(with) a trial	then you stayed years	with (the) people	(of) Midian	then you came	
عَلَى قَدَرٍ	يَمْوَسَّى	وَأَصْطَنَعْتُكَ	لِنَفْسِي	أَذْهَبَ أَنْتَ	
according to fixed term	O Moses	and I have chosen you	for Myself	go you	
وَأَخُوكَ	بِآيَاتِي	وَلَا تَنْيَا	فِي ذِكْرِي		
and your brother	with My Signs	and (do) not you both slacken	in My remembrance		

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾ قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٤٦﴾ فَأَنِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى ﴿٤٧﴾

43. "Go both of you to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allāh)." 45. They said: "Our Lord! Verily, we fear lest he should hasten to

punish us or lest he should transgress (all bounds against us)." 46. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing. 47. "So go you both to him, and say: `Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

أَذْهَبَا إِلَىٰ فِرْعَوْنَ	إِنَّهُ طَغَىٰ ﴿٤٦﴾	فَقُولَا	لَهُ
go both of you to Pharaoh	verily he has transgressed	and speak (both)	to him
قَوْلًا لِّتَنَّا	لَعَلَّهُ يَتَذَكَّرُ	أَوْ يَخْشَىٰ ﴿٤٧﴾	فَالَا رَبَّنَا
soft a word	perhaps he may accept admonition	or fear	they said our Lord
إِنَّا نَخَافُ	أَنْ يَفْزُطَ	عَلَيْنَا أَوْ	أَنْ يَطْغَىٰ ﴿٤٨﴾
verily we fear	lest he should hasten (to punish)	or [on] us	lest he should transgress
قَالَ	لَا تَخَافَا ۖ	إِنِّي	مَعَكُمْ أَسْمَعُ وَارَىٰ ﴿٤٩﴾
He (Allah) said	fear not	verily I am	and see I hear with you both
فَأَنِيبَا	فَقُولَا	إِنَّا	رُسُلَا رَبِّكَ
so go you both to him	and say	verily we	(of) your Lord (are) Messengers
فَأَرْسِلْ مَعَنَا	بَنِي إِسْرَءِيلَ	وَلَا تُعَذِّبْهُمْ	قَدْ جِئْنَاكَ
so send with us	(the) Children (of) Israel	and punish them not	indeed we came to you
بَيِّنَاتٍ	مِّن رَّبِّكَ	وَالسَّلَامُ	عَلَىٰ مَنْ
with a sign	from your Lord	and peace (will be)	upon (him) who followed the guidance

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٥٠﴾ قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿٥١﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٢﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥٣﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٥٤﴾

48. `Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allāh, and in His Messengers), and turns away' (from the truth and obedience of Allāh)." 49. Fir'aun (Pharaoh) said: "Who then, O Mūsā (Moses), is the Lord of you two?" 50. [Mūsā (Moses)] said:

"Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. [Fir'aun (Pharaoh)] said: "What about the generations of old?" 52. [Mūsā (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

إِنَّا	قَدْ أَوْحَىٰ	إِلَيْنَا	أَنَّ الْعَذَابَ	عَلَىٰ مَنْ
truly [we]	it has been revealed	to us	that the torment	(is) upon (him) who
كَذَّبَ	وَتَوَلَّىٰ	قَالَ	فَمَنْ	رَبُّكُمَا
denied	and turned away	he (Pharaoh) said	then Who	(is) Lord of you two
يَمُوسَىٰ	قَالَ رَبَّنَا	الَّذِي أَعْطَىٰ	كُلَّ شَيْءٍ	
O Moses	he (Moses) said our Lord	(is) He Who gave	(to) each	thing
خَلَقَهُ	ثُمَّ هَدَىٰ	قَالَ	فَمَا	
its form and nature	then guided (it aright)	he (Pharaoh) said	then what	
بَالٍ	الْقُرُونِ	الْأُولَىٰ	قَالَ	عِلْمُهَا
(is the) state	(of) the generations	(of) the old	he (Moses) said	its knowledge
عِنْدَ رَبِّي	فِي كِتَابٍ	لَّا يَضِلُّ رَبِّي	وَلَا يَنْسَىٰ	
my Lord (is) with	in a Record (Book)	my Lord neither errs	nor He forgets	

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكْ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن تَبَاتِ شَيْءٍ ۖ كُلُوا وَارْعَوْا أَنْعَمَكُمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ۚ وَمِنهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ۚ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ۚ

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are *Ayāt* (proofs and signs) for men of understanding. 55. Thereof (from earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayāt* (signs and evidences), but he denied and refused.

الَّذِي	جَعَلَ لَكُمْ	الْأَرْضَ	مَهْدًا	وَسَلَكَ	لَكُمْ	فِيهَا
He Who	made for you	the earth	(as) a bed	and opened	for you	therein
سُبُلًا	وَأَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجْنَا	بِهِ	
roads (ways)	and sent down	from the sky	water (rain)	and We brought forth	with it	
أَزْوَاجًا	مِّنْ نَّبَاتٍ	شَتَّى	كُلُوا	وَارْعَوْا أَنْعَمَكُمْ	إِنَّ	فِي ذَلِكَ
pairs (kinds)	of vegetation	various	eat	and pasture your cattle	verily	in this
لَا يَتَّبِعُ	لَا أُولَى	النَّهْيِ	مِنْهَا	خَلَقْنَاكُمْ		
(are) indeed signs	for (the) men	(of) understanding	from it	We created you		
وَفِيهَا	نُعِيدُكُمْ	وَمِنْهَا	نُخْرِجُكُمْ	تَارَةً أُخْرَى		
and into it	We shall return you	and from it	We shall bring you out	once	again	
وَلَقَدْ أَرَيْنَاهُ	ءَايَاتِنَا	كُلَّهَا	فَكَذَّبَ	وَأَنَّى		
and indeed We showed him	Our Signs	all of them	but he denied	and refused		

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَى ۖ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ ۖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ ۚ وَمَنْ لَا أَنْتَ مَكَانًا سُوًى ۖ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ۖ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۖ

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mūsā (Moses)? 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)." 59. [Mūsā (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." 60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

قَالَ	أَجِئْتَنَا	لِتُخْرِجَنَا	مِنْ أَرْضِنَا
he (Pharaoh) said	(have) you come to us?	to drive us out	of our land
بِسِحْرِكَ	يَمُوسَى	فَلَنَأْتِيَنَّكَ	بِسِحْرٍ
with your magic	O Moses	then verily we will produce for you	[with] magic

مِثْلِهِ	فَاجْعَلْ بَيْنَنَا	وَبَيْنَكَ	مَوْعِدًا	لَا تُخْلِفُهُ
like this	so appoint (make) between us	and between you	a meeting	neither we fail it
نَحْنُ وَلَا أَنْتَ	مَكَانًا	سُوًى	قَالَ مَوْعِدُكُمْ	
[we] nor you	(in) a place	equal (open)	he (Moses) said your appointment	
يَوْمُ	الزَّيْنَةِ	وَأَنْ يُحْشَرَ النَّاسُ	ضُحًى	
(is on the) day	(of) the festival	and that the people will be assembled	(at) forenoon	
فَتَوَلَّى فِرْعَوْنُ	فَجَمَعَ كَيْدَهُ	ثُمَّ أَتَى		
so Pharaoh withdrew	then he gathered his plot	then came back		

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَىٰ ﴿٦١﴾ فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾ قَالُوا إِنَّ هَٰذَيْنِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطِرِكُمُ الْمَثَلِ ﴿٦٣﴾

61. Mūsā (Moses) said to them: "Woe to you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably." 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take you away from your superior way (overcome your chiefs and nobles).

قَالَ	لَهُمْ	مُوسَىٰ	وَيْلَكُمْ	لَا تَفْتَرُوا	عَلَى اللَّهِ كَذِبًا
said	to them	Moses	woe unto you	invent not	a lie against Allāh
فَيُسْحِتَكُمْ	بِعَذَابٍ	وَقَدْ خَابَ	مَنِ افْتَرَىٰ		
lest He will destroy you	by a torment	and surely failed he	who invented (a lie)		
فَتَنَزَعُوا أَمْرَهُم	بَيْنَهُمْ				
then they debated (with one another) their matter	among them				
وَأَسْرُوا النَّجْوَىٰ ﴿٦٢﴾	قَالُوا إِنَّ هَٰذَيْنِ				
and they kept secret private talk of counsel	they said verily these two				

لَسَحِرَانِ	يُرِيدَانِ	أَنْ يُخْرِجَاكُمْ	مِنْ أَرْضِكُمْ
surely (are) magicians	they intend	to drive you out	from your land
يَسْحَرُهُمَا	وَيَذْهَبَا	بِطَرِيقَتِكُمْ	الْمُثَلَّى ٦٤
with their magic	and go away	with your way	superior

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ٦٤ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ٦٥ قَالَ بَلْ أَلْقُوا فَإِذَا جَاءَهُمْ وَعَصِيَّتُهُمْ يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُا تَسْعَى ٦٦ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ٦٧ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ٦٨

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said: "O Mūsā (Moses)! Either you throw first or we be the first to throw?" 66. [Mūsā (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mūsā (Moses) conceived fear in himself. 68. We (Allāh) said: "Fear not! Surely, you will have the upper hand."

فَاجْمَعُوا كَيْدَكُمْ	ثُمَّ أَتُوا صَفًّا	وَقَدْ أَفْلَحَ الْيَوْمَ		
so devise your plot	then assemble (in) a row	and indeed will be successful today		
مَنْ اسْتَعْلَى ٦٤	قَالُوا يَمُوسَى	إِمَّا	أَنْ تُلْقَى	وَإِمَّا
(he) who overcomes	they said O Moses	either	[that] you throw	or
أَنْ نَكُونَ أَوَّلَ	مَنْ أَلْقَى ٦٥	قَالَ	بَلْ أَلْقُوا ٦٦	فَإِذَا
[that] we will be (the) first	who throw	he (Moses) said	nay you throw	then behold
جَاءَهُمْ وَعَصِيَّتُهُمْ	يُخِيلُ إِلَيْهِ	مِنْ سِحْرِهِمْ	أَنَّهُا تَسْعَى ٦٦	
and their sticks	appeared to him	by their magic	that they are moving fast	
فَأَوْجَسَ	فِي نَفْسِهِ	خِيفَةً	مُوسَى ٦٧	قُلْنَا
so conceived or felt	in himself	a fear	Moses	We (Allah) said
إِنَّكَ	أَنْتَ	الْأَعْلَى ٦٨		
surely you	[you] (are)	superior		

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾
فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾ قَالَ ءَامَنْتُمْ لَكُمْ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَنَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." 70. So, the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses)." 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mūsā (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So, I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mūsā (Moses) (Allāh)] can give the severe and more lasting torment."

وَأَلْقِ	مَا	فِي يَمِينِكَ	تَلْقَفَ	مَا صَنَعُوا
and throw	that which	(is) in your right hand	it will swallow up	that which they have made
إِنَّمَا صَنَعُوا	كَيْدٌ	سَاحِرٌ	حَيْثُ أَتَى ﴿٦٩﴾	وَلَا يُفْلِحُ السَّاحِرُ
surely that which they have made	(is) a trick	(of) magician	(to) whatever (amount of skill) he may possess	and the magician will never be successful
فَأَلْقَى السَّحَرَةُ سُجَّدًا	قَالُوا	ءَامَنَّا بِرَبِّ هَارُونَ	قَبْلَ أَنْ ءَاذَنَ لَكُمْ	وَمُوسَى ﴿٧١﴾
so the magicians fell down	they said	we believed in (the) Lord (of) Aaron	before that I give permission	and Moses
لَكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ	إِنَّهُ	لَكَبِيرُكُمُ	الَّذِي	عَلَّمَكُمُ
to you	verily he	(is) your chief	who	taught you
السَّاحِرُ	الَّذِي	عَلَّمَكُمُ	السَّاحِرُ	الَّذِي
the magician	the magician	the magician	the magician	the magician

فَلَا قُطِعَ أَيْدِيكُمْ	وَأَرْجُلُكُمْ	مِنْ خَلْفٍ
so surely I will cut off your hands	and your feet	on opposite sides
وَلَأَصْلَبِّنَاكُمْ	فِي جُذُوعٍ	التَّخْلِ
and surely I will crucify you	on (the) trunks	(of) date palms
وَلَنَعْلَمَنَّ أَيُّنَا	أَشَدُّ	عَذَابًا
and surely you will know which of us	(is) more severe	(in) torment
		وَأَبْقَى
		and more lasting

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٣﴾ إِنَّهُ مِنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only decree (regarding) this life of the world. 73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [as regards reward in comparison to your Fir'aun's (Pharaoh's) reward], and more lasting (as regards punishment in comparison to your punishment)." 74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allāh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

قَالُوا	لَنْ نُؤْثِرَكَ	عَلَى مَا	جَاءَنَا	مِنَ الْبَيِّنَاتِ
they said	We never prefer you	over what	has come to us	from the clear signs
وَالَّذِي	فَطَرْنَا	فَاقْضِ مَا	أَنْتَ	قَاضٍ
and (to) Him Who	created us	so decree whatever	you	desire to decree
إِنَّمَا تَقْضِي	هَذِهِ الْحَيَاةَ	الدُّنْيَا	إِنَّا ءَامَنَّا	
only you can decree (regarding)	this life	(of) the world	verily we have believed	
بِرَبِّنَا	لِيَغْفِرَ	لَنَا	خَطِيئَنَا	وَمَا
in our Lord	that He may forgive	us	our faults/sins	and what
			you did compel us	

عَلَيْهِ	مِنَ السِّحْرِ	وَاللَّهُ خَيْرٌ	وَأَبْقَى	إِنَّهُ
on it	from the magic	and Allah (is) Best	and Most Lasting	verily [he]
مَنْ	يَأْتِ رَبَّهُ	مُجْرِمًا	فَإِنَّ	لَهُ جَهَنَّمَ
whoever	comes to his Lord	(as) a criminal	then surely	(is) Hell for him
لَا يَمُوتُ	فِيهَا	وَلَا يَحْيَى		
neither he will die	therein	nor he will live		

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾ وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى ﴿٧٧﴾

75. But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), 76. `Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by doing all that Allāh has ordained). 77. And indeed We revealed to Mūsā (Moses) (saying): "Travel by night with 'Ibādi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

وَمَنْ	يَأْتِهِ	مُؤْمِنًا	قَدْ عَمِلَ الصَّالِحَاتِ
and whoever	comes to him	(as) a believer	indeed he has done righteous deeds
فَأُولَٰئِكَ لَهُمُ	الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾	جَنَّاتُ عَدْنٍ	تَجْرَى مِنْ تَحْتِهَا
then those	(are) ranks for them	high (of) Eden	Gardens flowing under them
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَٰلِكَ
the rivers	they (will) abide forever	therein	and that (is the) reward
مَنْ تَزَكَّى ﴿٧٦﴾	وَلَقَدْ أَوْحَيْنَا	إِلَىٰ مُوسَىٰ	أَنْ أَسْرِ
(of him) who purifies himself	and indeed We revealed	to Moses	that travel by night
بِعِبَادِي	فَاصْرِبْ	لَهُمْ	طَرِيقًا
with My slaves	then strike	for them	a path
			in the sea
			dry

لَا تَخَفْ دَرَكًا	وَلَا تَحْشَى ﴿٧٧﴾
fearing neither to be overtaken	nor being afraid (of drowning in the sea)

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۖ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ ۖ وَمَا هَدَىٰ ﴿٧٩﴾ يَسْبِي إِسْرَءِيلَ ۚ قَدْ أَفْجَيْنَاكَ مِّنْ عَدُوِّكَ ۖ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ ۖ وَنَزَّلْنَا عَلَيْكَ الْمَنَّٰنَ ۖ وَالسَّلَوىٰ ﴿٨٠﴾ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them. 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna* and quail, 81. (Saying) eat of the *Tayyibāt* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

فَأَتْبَعَهُمْ	فِرْعَوْنُ	بِجُنُودِهِ	فَغَشِيَهُمْ	مِّنَ الْيَمِّ
then pursued them	Pharaoh	with his hosts	but covered them	from the sea
مَا	غَشِيَهُمْ ﴿٧٨﴾	وَأَضَلَّ فِرْعَوْنُ	قَوْمَهُ	
(that) what	covered them up	and led astray Pharaoh	his people (nation)	
وَمَا هَدَىٰ ﴿٧٩﴾	يَسْبِي	إِسْرَءِيلَ	قَدْ أَفْجَيْنَاكَ	
and guided (them) not	O Children	(of) Israel	indeed We delivered you	
مِّنْ عَدُوِّكَ	وَوَعَدْنَاكَ	جَانِبَ	الطُّورِ	
from your enemy	and We made a covenant with you	(on the) side	(of) the Mount	
الْأَيْمَنِ	وَنَزَّلْنَا	عَلَيْكُمْ	وَالسَّلَوىٰ ﴿٨٠﴾	
the right	and We sent down	to you	Manna	and quails
كُلُوا مِن طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ	وَلَا تَطْغَوْا	
eat from good (lawful) things	which	We have provided you	and commit no oppression	

فِيهِ	فَيَحِلُّ	عَلَيْكُمْ	غَضَبِي	وَمَنْ	يَحِلُّ عَلَيْهِ
therein	lest should descend	on you	My Anger	and he	on whom descends
		غَضَبِي	فَقَدْ هَوَىٰ		
		My Anger	then indeed he is perished		

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾ وَمَا أَعَجَلَك عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). 83. "And what made you hasten from your people, O Mūsā (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmīrī has led them astray."

وَإِنِّي	لَغَفَّارٌ	لِّمَن تَابَ	وَأَمَنَ
and verily I am	indeed Most Forgiving	to (him) who repents	and believes
وَعَمِلَ صَالِحًا	ثُمَّ اهْتَدَىٰ	وَمَا	أَعَجَلَك
and does righteous deeds	then he remains guided	and what	made you hasten
عَنْ قَوْمِكَ	يَمُوسَىٰ	قَالَ	أُولَاءَ
from your people	O Moses	he (Moses) said	(are) close they
عَلَىٰ أَثَرِي	وَعَجِلْتُ	إِلَيْكَ	رَبِّ
on my footsteps	and I hastened	to you	my Lord
قَالَ	فَإِنَّا	قَدْ فَتَنَّا قَوْمَكَ	مِنْ بَعْدِكَ
He (Allah) said	then verily [We]	[indeed] We have tried your people	after you
	وَأَضَلَّهُمُ	السَّامِرِيُّ	
	and led them astray	Samiri	

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

86. Then Mūsā (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. by disbelieving in Allāh and worshipping the calf)?" 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh's)] people, then we cast them (into the fire), and that was what As-Sāmīrī did."

فَرَجَعَ مُوسَىٰ	إِلَىٰ قَوْمِهِ	غَضْبَنَ	أَسْفًا	قَالَ يَقَوْمِ
then Moses returned	to his people	being angry	sorrowful	he said O my people
أَلَمْ يَعِدْكُمْ	رَبُّكُمْ	وَعَدًا	حَسَنًا	أَفَطَالَ
(did) not promise you?	your Lord	a promise	fair	(did) then seem long (prolonged)?
عَلَيْكُمْ	الْعَهْدُ	أَمْ أَرَدْتُمْ	أَنْ يَحِلَّ	عَلَيْكُمْ غَضَبٌ
on you	the promise	(did) you desire	that (should) descend	wrath on you
مِّن رَّبِّكُمْ	فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾	قَالُوا	مَا أَخْلَفْنَا مَوْعِدَكَ	
from your Lord	so you broke (your) promise to me	they said	we broke not promise to you	
بِمَلِكِنَا	وَلَكِنَّا	حَمَلْنَا أَوْزَارًا	مِّن زِينَةِ	
of our own will	[and] but we	were made to carry weight	of ornaments	
الْقَوْمِ	فَقَذَفْنَاهَا	فَكَذَلِكَ	أَلْقَى السَّامِرِيُّ ﴿٨٧﴾	
(of) the people	then we cast them	and thus	Samiri put forth	

فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ

يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٨٨﴾

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god)."⁸⁹ Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? ⁹⁰ And Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."

فَأَخْرَجَ	لَهُمْ	عِجْلًا	جَسَدًا	لَهُ	خَوَارٌ	فَقَالُوا
then he took out	for them	(of) a calf	body	it had	a low sound	then they said
هَذَا	إِلَهُكُمْ	وَالِلَّهِ	مُوسَى	فَنَسِيَ		
this	(is) your god	and (the) god	(of) Moses	but he has forgotten		
أَفَلَا يَرَوْنَ	أَلَا يَرْجِعُ	إِلَيْهِمْ	قَوْلًا	وَلَا يَمْلِكُ		
then (did) they not see?	that it (could) not return	to them	a word	nor it had power		
لَهُمْ	ضَرًّا	وَلَا نَفْعًا	وَلَقَدْ قَالَ	لَهُمْ	هَرُونَ	مِنْ قَبْلُ
[for] them	(to) harm	nor profit	and indeed said	to them	Aaron	before
يَقَوْمِ	إِنَّمَا	فُتِنْتُمْ بِهِ	وَإِنَّ رَبَّكُمْ			
O my people	only	you are being tested with it	and verily your Lord			
الرَّحْمَنُ	فَاتَّبِعُونِي	وَأَطِيعُوا أَمْرِي				
(is) the Most Gracious (Allah)	so follow me	and obey my order				

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٨٩﴾ قَالَ يَهْدُرُونَ مَأْمَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٠﴾ أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩١﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٢﴾ قَالَ فَمَا خَطْبُكَ يُسْمِرُ ﴿٩٣﴾

91. They said: "We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us." ⁹² [Mūsā (Moses)] said: "O Hārūn (Aaron)! What prevented you when you saw them going astray; ⁹³ "That you followed me not (according to my advice to you)? Have you then disobeyed my order?" ⁹⁴.

He [Hārūn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'" "95. [Mūsā (Moses)] said: "And what is the matter with you. O Sāmīrī? (i.e. why did you do so?)"

قَالُوا	لَنْ نَبْرَحَ	عَلَيْهِ	عَكَفَيْنِ	حَتَّى يَرْجِعَ	إِلَيْنَا	مُوسَى
they said	we will never stop	[on] it	worshipping	until returns	to us	Moses
قَالَ يَهُرُونُ	مَا	مَنْعَكَ	إِذَا	رَأَيْتَهُمْ		
he (Moses) said O Aaron	what	stopped you	when	you saw them		
صَلُّوا	أَلَا تَتَّبِعُنَّ	أَفَعَصَيْتَ أَمْرِي				
going astray	that you follow me not	(have) you then disobeyed my order?				
قَالَ يَبْنَؤُمْ	لَا تَأْخُذْ	بِلِحَّتِي	وَلَا			
he (Aaron) said O son of my mother	(do) not seize	by my beard	nor			
بِرَأْسِي	إِنِّي خَشِيتُ	أَنْ تَقُولَ	فَرَّقْتَ			
by my head	verily I feared	lest you should say	you have caused a division			
بَيْنَ	بَنِي	إِسْرَءِيلَ	وَلَمْ تَرْقُبْ قَوْلِي			
between	(the) Children	(of) Israel	and you respect not my word			
قَالَ فَمَا	خَطْبُكَ	يَسْمِرِي				
he (Moses) said then what	(is) your matter	O Samiri				

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ، فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ يُخْلَفَهُ، وَانْظُرْ إِلَى إِلٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

96. (Sāmīrī) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrā'il's (Gabriel's) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into

the calf]. Thus my inner self suggested to me." 97. Mūsā (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not' (i.e. you will live alone exiled away from mankind); and verily, (for a future torment) you have a promise that will not fail. And look at your *ilāh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

قَالَ	بَصُرْتُ بِمَا	لَمْ يَبْصُرُوا بِهِ	فَقَبَضْتُ قَبْضَةً
he (Samiri) said	I saw	they saw not [with it]	so I seized or took a handful (of dust)
مِنْ أَثَرِ	الرَّسُولِ	فَبَذَتْهَا	وَكَذَلِكَ سَوَّلَتْ
from (the hoof) print	(of) the messenger (angel)	then threw it	and thus suggested
لِي	نَفْسِي ﴿٩٧﴾	قَالَ	فَآذِهِبْ
to me	my inner self	he (Moses) said	then go away
أَنْ تَقُولَ	لَا مَسَاسَ	وَإِنَّ	لَكَ
(is) that you will say	touch not	and verily	you have
وَانْظُرْ	إِلَى إِلَهِكَ	الَّذِي ظَلَمْتَ	عَلَيْهِ
and look	at your god	that which you have been	to it
لَنَحْرِقَنَّهُ	ثُمَّ لَنَنْسِفَنَّهُ	فِي الْيَمِّ	نَسْفًا ﴿٩٨﴾
certainly we will burn it	then certainly we will scatter it	in the sea	(in) particles

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾ خَلِيدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿١٠١﴾

98. Your *Ilāh* (God) is only Allāh, (the One) *Lā ilāha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ān). 100. Whoever turns away from it (this Qur'ān — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of

Resurrection, 101. They will abide in that (state in the Fire of Hell) – and evil indeed will it be that load for them on the Day of Resurrection;

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ	إِنَّمَا	إِلَهُكُمُ	اللَّهُ	الَّذِي	لَا إِلَهَ إِلَّا هُوَ	وَسِعَ
only	your God	(is) Allah	Who	(there is) no god	but He	He comprehends
كُلِّ شَيْءٍ عِلْمًا	كَذَلِكَ	نَقُصُّ عَلَيْكَ	مِنْ أَنْبَاءِ	مَنْ لَدُنَّا	مَا قَدْ سَبَقَ	وَقَدْ آتَيْنَاكَ
every	thing	(in) knowledge	thus	We relate to you	from (the) news	from Us
ذِكْرًا	مَنْ	أَعْرَضَ عَنْهُ	فَإِنَّهُ يَحْمِلُ	يَوْمَ	الْقِيَمَةِ	وَزَرًا
a Reminder (the Quran)	whoever	turned away from it	then verily he will bear	and indeed We have given you	(of) what indeed has happened (before)	from Us
يَوْمَ	الْقِيَمَةِ	وَزَرًا	خَالِدِينَ فِيهِ	وَسَاءَ	وَسَاءَ	وَسَاءَ
(on the) Day	(of) Resurrection	a burden	they (will) abide	in that	and evil will be	and evil will be
لَهُمْ	يَوْمَ	الْقِيَمَةِ	حِمْلًا	لَهُمْ	يَوْمَ	الْقِيَمَةِ
for them	(on the) Day	(of) Resurrection	load	and We shall gather the criminals	in the Trumpet	(the) Day (when) will be blown

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۖ يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۖ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۖ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!" 105. And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust.

وَنَحْشُرُ الْمُجْرِمِينَ	فِي الصُّورِ	يَوْمَ يُنْفَخُ
and We shall gather the criminals	in the Trumpet	(the) Day (when) will be blown

يَتَخَفَتُونَ بَيْنَهُمْ		زُرُقًا ﴿١٠٦﴾		يَوْمَئِذٍ
they will speak in whispers among themselves		blue or blind-eyed		that Day
بِمَا يَقُولُونَ	أَعْلَمُ	نَحْنُ	إِلَّا عَشْرًا ﴿١٠٧﴾	إِنْ لَيْسَتْكُمْ
what they will say	know best	We	except ten (days)	you stayed not
إِنْ لَيْسَتْكُمْ	طَرِيقَةً		أَمْثَلَهُمْ	إِذْ يَقُولُ
you stayed not	in knowledge and wisdom		(the) best of them	when will say
فَقُلْ	عَنِ الْجِبَالِ		وَيَسْأَلُونَكَ	إِلَّا يَوْمًا ﴿١٠٨﴾
then say	about the mountains		and they ask you	except a day
نَسْفًا ﴿١٠٩﴾		رَبِّي	يَنْسِفُهَا	
(as) particles (of dust)		my Lord	will blast them	

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفْعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allāh) has given permission and whose word is acceptable to Him. 110. He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.

فِيهَا	لَا تَرَى	صَفْصَفًا ﴿١٠٦﴾	قَاعًا	فَيَذَرُهَا
therein	you will not see	smooth	(as) a level	then He shall leave it
الدَّاعِيَ	يَوْمَئِذٍ يَتَّبِعُونَ		وَلَا أَمْتًا ﴿١٠٧﴾	عِوَجًا
the caller	(on) that Day they (people) shall follow		nor curve	any crookedness

وَحَشَعَتِ الْأَصْوَاتُ	لَهُ	لَا عِوَجَ
and voices will be humbled	for him	(there is) no crookedness
إِلَّا هَمْسًا ﴿١١٨﴾	فَلَا تَسْمَعُ	لِلرَّحْمَنِ
but a whisper	and nothing shall you hear	for the Most Gracious (Allah)
إِلَّا مَنْ	الْشَّفَعَةُ	يَوْمَئِذٍ لَا نَنْفَعُ
except (the one) whom	intercession	(on) that Day shall not avail
قَوْلًا ﴿١١٩﴾	وَرَضَى	أَذِنَ لَهُ الرَّحْمَنُ
a word for him	and He approved	the Most Gracious (Allah) gave permission for him
وَمَا	بَيْنَ أَيْدِيهِمْ	يَعْلَمُ
and what	(is) before them (between their hands)	what He (Allah) knows
عِلْمًا ﴿١٢٠﴾	يَهْ	خَلْفَهُمْ
(in) knowledge	it	and they will not encompass (is) behind them

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١٢١﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿١٢٢﴾ وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢٣﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ ﴿١٢٤﴾ وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١٢٥﴾

111. And (all) faces shall be humbled before (Allāh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allāh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day). 112. And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward). 113. And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

الْقَيُّومُ	لِلْحَيِّ	وَعَنَتِ الْوُجُوهُ
the Self-Subsisting	before the Ever-Living	and faces shall be humbled

وَقَدْ خَابَ	مَنْ حَمَلَ	ظُلْمًا ﴿١٧٦﴾	
and indeed will be disappointed	(he) who carried	(a burden of) wrongdoing	
وَمَنْ يَعْمَلْ	مِنَ الصَّالِحَاتِ	وَهُوَ	مُؤْمِنٌ
and who works	of righteous deeds	while he	(is) a believer
فَلَا يَخَافُ ظُلْمًا	وَلَا هَضْمًا ﴿١٧٧﴾	وَكَذَلِكَ	أَنْزَلْنَاهُ
then he will not fear injustice	nor curtailment	and thus	We have sent it down
فُرْءَانًا	عَرَبِيًّا	وَصَرَّفْنَا	فِيهِ
(as) a Quran	(in) Arabic	and have explained in detail	therein
مِنَ الْوَعِيدِ	لَعَلَّهُمْ يَتَّقُونَ	أَوْ يُحْدِثُ	
of the threats or warnings	that they may fear (Allah)	or it may generate	
	لَهُمْ	ذِكْرًا ﴿١٧٨﴾	
	in them	admonition/lesson	

فَفَعَّلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١٧٦﴾ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ نُجِدْ لَهُ عَزْمًا ﴿١٧٧﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١٧٨﴾

114. Then High above all be Allāh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblīs* (Satan); he refused.

فَفَعَّلَى اللَّهُ	الْمَلِكُ	الْحَقُّ	وَلَا تَعْجَلْ	بِالْقُرْآنِ
then High (above all) be Allāh	the King	True	and be not in haste	with the Quran
مِنْ قَبْلِ	إِلَيْكَ	وَحْيُهُ	وَقُلْ رَبِّ	زِدْنِي
before	to you	its revelation	and say my Lord	increase me
عِلْمًا ﴿١٧٦﴾	وَلَقَدْ عَهِدْنَا	إِلَىٰ آدَمَ	مِنْ قَبْلِ	فَنَسَىٰ
(in) knowledge	and indeed We made a covenant	with Adam	before	then he forgot

وَلَمْ نَجِدْ لَهُ	عَزَمًا ﴿١١٦﴾	وَإِذْ قُلْنَا	لِلْمَلَائِكَةِ
and We found not	firm willpower	and when We said	to the angels
أَسْجُدُوا لِآدَمَ	فَسَجَدُوا	إِلَّا إِبْلِيسَ	أَبَى ﴿١١٧﴾
prostrate (yourselves) to Adam	then they prostrated	except Iblis	he refused

فَقُلْنَا يٰٓآدَمُ إِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾ إِنَّ لَكَ أَلًا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يٰٓآدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed. 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitān* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَقُلْنَا	يٰٓآدَمُ	إِنَّ هٰذَا	عَدُوٌّ	لَّكَ	وَلِزَوْجِكَ
then We said	O Adam	verily this	(is) an enemy	to you	and to your wife
فَلَا يُخْرِجَنَّكَ	مِنَ الْجَنَّةِ	فَتَشْقَىٰ	إِنَّ		
so let him not expel you both	from Paradise	so (that) you will be distressed	verily		
لَّكَ	أَلَّا تَجُوعَ	فِيهَا	وَلَا تَعْرَىٰ		
for you (is a promise from Us)	that you will not be hungry	therein	nor you will be naked		
وَأَنَّكَ	لَا تَظْمَأُ	فِيهَا	وَلَا تَصْحَىٰ		
and that [you]	you shall not suffer from thirst	therein	nor you shall suffer from the sun		
فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ	قَالَ يٰٓآدَمُ	هَلْ أَدُلُّكَ	عَلَىٰ شَجَرَةٍ		
then whispered to him	he said O Adam	Satan	to (the) Tree		
الْخُلْدِ	وَمُلْكٍ	لَّا يَبْلَىٰ			
(of) Eternity	and (to) a kingdom	that will not waste away			

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى
 آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾ ثُمَّ أَجْنَبَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾ قَالَ أَهْبِطَا مِنْهَا جَمِيعًا
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا
 يَشْقَى ﴿١٢٣﴾

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allāh) said: "Get you down (from Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray nor shall be distressed.

فَأَكَلَا	مِنْهَا	فَبَدَتْ	لَهُمَا	سَوْءَاتُهُمَا
then they both ate	of that	so appeared	to them	their private parts
وَطَفِقَا	يَخْصِفَانِ عَلَيْهِمَا	مِنْ وَرَقِ	الْجَنَّةِ	
and they began	to stick on themselves	with (the) leaves	(of) the Paradise	
وَعَصَى آدَمُ	رَبَّهُ	فَغَوَى ﴿١٢١﴾	ثُمَّ أَجْنَبَهُ رَبُّهُ	رَبُّهُ
and Adam disobeyed	his Lord	so he went astray	then chose him	his Lord
فَنَابَ	عَلَيْهِ	وَهَدَى ﴿١٢٢﴾	قَالَ	
then He turned with forgiveness	to him	and gave (him) guidance	He (Allah) said	
أَهْبِطَا	مِنْهَا	جَمِيعًا	بَعْضُكُمْ	لِبَعْضٍ
get down (you both)	herefrom	together	some of you	to (some) others
عَدُوٌّ	فَإِمَّا يَأْتِيَنَّكُمْ	مِّنِّي	هُدًى	فَمَنِ اتَّبَعَ
(are) an enemy	then if comes to you	from Me	guidance	then whoever followed
هُدَايَ	فَلَا يَضِلُّ	وَلَا يَشْقَى ﴿١٢٣﴾		
My Guidance	then he shall neither go astray	nor he shall fall into distress		

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ

رَبِّ لِمَ حَشَرْتَنِيْ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ﴿١٢٤﴾ قَالَ كَذٰلِكَ اَنْتَكَ ؕ اَيْنٰنَا فَنَسِيْنَهَا وَكَذٰلِكَ الْيَوْمَ نُنْسِيْكَ ﴿١٢٥﴾ وَكَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْ بِآيٰتِ رَبِّهٖ ؕ وَلَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ﴿١٢٦﴾

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." 125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allāh) will say "Like this Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allāh's Mercy)." 127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allāh) and believes not in His Messengers, and His revealed Books, like this Qur'ān], and believes not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

وَمَنْ اَعْرَضَ	عَنْ ذِكْرِيْ	فَاِنَّ	لَهُ	مَعِيْشَةً
and whosoever turns away	from My Reminder	then verily	for him	(is) a life
ضَنْكًا	وَنَحْشُرُهُ	يَوْمَ	الْقِيَمَةِ	اَعْمٰى ﴿١٢٤﴾
(of) hardship	and We shall raise him up	(on the) Day	(of) Resurrection	blind
قَالَ رَبِّ	لِمَ حَشَرْتَنِيْ	اَعْمٰى	وَقَدْ كُنْتُ بَصِيْرًا ﴿١٢٥﴾	
he will say O my Lord	why You raised me up	blind	while [indeed] I had sight	
قَالَ	كَذٰلِكَ	اَنْتَكَ	ءَايٰتُنَا	فَنَسِيْنَهَا وَكَذٰلِكَ
He (Allah) will say	thus	came unto you	Our Signs	and so but you forgot them
اَلْيَوْمَ نُنْسِيْكَ ﴿١٢٦﴾	وَكَذٰلِكَ نَجْزِيْ	مَنْ اَسْرَفَ		
this Day you will be neglected	and thus We requite	(him) who transgresses		
وَلَمْ يُؤْمِنْ	بِآيٰتِ رَبِّهٖ	وَلَعَذَابُ		
and believes not	in (the) Signs	(of) his Lord	and surely (the) torment	
اَلْاٰخِرَةِ	اَشَدُّ	وَاَبْقٰى ﴿١٢٧﴾		
(of) the Hereafter	(is) more severe	and more lasting		

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
 النُّهَى ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَاجِلٌ مِّسْمًى ﴿١٢٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ
 وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ
 لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. 129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allāh shall give you).

أَفَلَمْ يَهْدِ لَهُمْ	كَمْ أَهْلَكْنَا	هُمْ	قَبْلَهُمْ
then (has) it not guided?	how many We have destroyed	them	before them
مِّنَ الْقُرُونِ	يَمْشُونَ فِي مَسْكِنِهِمْ	إِنَّ فِي ذَلِكَ	لَآيَاتٍ
[from] generations	they walk in their dwellings	in this	surely (are) signs
لِّأُولِي	النُّهَى ﴿١٢٨﴾	وَلَوْلَا كَلِمَةٌ سَبَقَتْ	
for men	(of) understanding	and had (it) not been for a Word (that) has gone forth	
مِنْ رَبِّكَ	لَكَانَ لَزَامًا	وَاجِلٌ	
from your Lord	it (the judgement) surely would have been inevitable	and a term	
مُسْمًى ﴿١٢٩﴾	فَاصْبِرْ	عَلَىٰ مَا يَقُولُونَ	وَسَبِّحْ
determined	so be patient	with what they say	and glorify
رَبِّكَ	قَبْلَ	طُلُوعِ	الشَّمْسِ
(of) your Lord	before	(the) rising	(of) the sun
وَمِنْ آنَاءِ	الَّيْلِ	فَسَبِّحْ	وَأَطْرَافَ
and during (the) hours	(of) the night	so glorify	and (at the) ends

لَعَلَّكَ تَرْضَى ﴿١٣٠﴾	النَّهَارِ
so that you may become pleased	(of) the day

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلَكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلنَّقِيِّ ﴿١٣٢﴾ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. 132. And enjoin *As-Salāt* (the prayers) on your family, and be patient in offering them [i.e. the *Salāt* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqūn* (the pious). 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the *Taurāt* (Torah), and the *Injil* (Gospel), about the coming of the Prophet Muhammad ﷺ]?

وَلَا تَمُدَّنَّ عَيْنَيْكَ	إِلَىٰ مَا مَتَّعْنَا بِهِ				أَزْوَاجًا
and strain not your eyes	for what We have given for enjoyment				(to) groups [with it]
مِنْهُمْ	زَهْرَةَ	الْحَيَاةِ	الدُّنْيَا	لِنَفْتِنَهُمْ	
of them	(the) splendour	(of) the life	(of) this world	that We may test them	
فِيهِ	وَرَزَقُ	رَبِّكَ	خَيْرٌ	وَأَبْقَىٰ ﴿١٣١﴾	
thereby	and (the) provision	(of) your Lord	(is) best	and more lasting	
وَأْمُرْ أَهْلَكَ	بِالصَّلَاةِ	وَاصْطَبِرْ	عَلَيْهَا	لَا نَسْأَلَكَ	
and enjoin on your family	the prayer	and be patient	in it	We ask not of you	
رِزْقًا	نَحْنُ	نَرْزُقُكَ	وَالْعَاقِبَةُ		
a provision	We	provide for you	and the (good) end (Paradise)		
لِلنَّقِيِّ ﴿١٣٢﴾	وَقَالُوا	لَوْلَا يَأْتِينَا	بِآيَةٍ		
(is) for the pious or piety	and they say	why he brings us not	a sign		

مَا	بَيْنَهُ	أَوَلَمْ تَأْتِهِمْ	مِّن رَّبِّهِ ۚ
(of) that which	(the) proof	and has (there) not come to them?	from his Lord

الْأُولَىٰ	فِي الصُّحُفِ
former	(is) in the Scriptures

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنِ اصَّحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "Each one (believer and disbeliever) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allāh's religion of Islāmic Monotheism), and who are they that have let themselves be guided (on the Right Path)."

وَلَوْ	أَنَّا	أَهْلَكْنَاهُمْ	بِعَذَابٍ	مِّن قَبْلِهِ
and if	that We	had destroyed them	with a torment	before this
لَقَالُوا رَبَّنَا	لَوْلَا أَرْسَلْتَ	إِلَيْنَا	رَسُولًا	
surely they would have said our Lord	why not You sent	to us	a Messenger	
فَنَتَّبِعَ آيَاتِكَ	مِن قَبْلِ	أَنْ نَّذِلَّ		
that we might have followed Your Signs	before	[that] we were disgraced		
وَنَخْزَىٰ ﴿١٣٤﴾	قُلْ	كُلُّ	مُتَرَبِّصٍ	فَتَرَبَّصُوا ۚ
and we were humiliated	say	each (one)	(is) waiting	so wait you (too)
فَسَتَعْلَمُونَ	مَنْ	اصَّحَبُ	الصِّرَاطِ	السَّوِيِّ
then you shall know	who	(are the) owners	(of) the Path	Even (Straight)
وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾				
and who has walked aright				